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WEEKLY REVIEW.

—It may give an idea of the way in which a portion of the Native Press is conducted, to mention a great discovery made by the *Dumbhaharak*, namely, that John the Baptist and Jesus Christ were in India, where the former found ceremonial ablutions in vogue and carried back to Judæa the idea of baptism, and Jesus found the name of Krishna and changing it to Christ took it back as his part of the spoil!

—Society in Poona has found a subject worthy of its best attention, viz. Calico Fancy Balls. One of these came off lately, and appears to have commanded for weeks together the concentrated attention of the whole Poona world. What a desperately dull world this must be that anything so trivial as costume could have served to enchant people for weeks together! A Native who was asked what was going on replied that it was *Scitanka nach*, Satan's dance, and in fact Satan was one of the characters sustained.

—We are told that an article appeared in the columns of a local contemporary lately reflecting on the Rev. Narayan Sheshadri. We have not seen the article. There is nobody, we suppose, who has more entirely the confidence of the Christian public in Western India, than Mr. Narayan, and we have little doubt that the criticisms referred to, were made in ignorance of his true character, or else referred to details about which there may be legitimate differences of opinion.

—*Ex oriente lux.* The Hindoos have their *jutras* and why should not English Romanists have theirs? In our Epitome will be found a notice of a great pilgrimage accomplished in the present month by English Romanists, some of them members of the aristocracy, to a place in France where a woman had a vision of Jesus Christ and [illegible] talk. Supposing it were true heard him [illegible] that the woman had such an interview, what a signal rebuke would there be in this for the Roman Catholic Church which is so terribly afraid of giving to the common people the words of the Lord Jesus Christ without note or comment. Where Romanism has its own way, the Bible in the vernacular is carefully kept from the people. They are sedulously kept ignorant of the words which the Lord Jesus addressed to fishermen, field-labourers, artisans, publicans, &c. Words spoken by him to the peasantry of Judæa when he was on the earth in the flesh are withheld from the French peasantry (except as they may obtain them from Protestant colporteurs), and so the Lord Jesus comes all the way from heaven, to let a peasant woman hear his voice. Could there be a more striking condemnation of the Church of Rome? For the sake of some of our readers, however, we may as well mention that we do not believe in the pretended vision which has led to these pilgrimages. Truly it is a fact worthy to be noted that educated people should turn their backs on the book of God, and the words in which Jesus told the woman of Samaria that God is a Spirit and must be worshipped, neither in that mountain nor in this, but everywhere, in spirit and in truth, to make a pilgrimage to a spot where a poor woman fancied or pretended she had had a vision, and do it with the idea of getting merit.

—Dr. Murray Mitchell is reported to have said at one of the May meetings:—"The effects of secular education in India were most lamentable, and had resulted in a terrible spread of immorality." This has led to some discussion in Calcutta, and we learn from the *Friend of India* that two Judges of the High Court have written to the *Examiner*, repelling the statement. But it is admitted that English education has had the effect of shaking the foundations of the social system; that debauchery and intemperance are on the increase. Social life among the Natives of this country is sadly defective; and yet there is no question that they who discard the restraints of Hinduism and Caste without recognizing the claims of Christianity, are likely to become 'terribly immoral.' There is testimony given to this effect, from time to time, in Native journals.

—The people of Lucknow are panic-stricken under the impression that their children are being kidnapped by enchantment, and boiled down, whether for Governmental or private purposes they cannot positively say. We have known half a dozen similar panics. The belief seems to be almost universal among the common people of India, that no great work can be successfully inaugurated without human sacrifices. They see the railway and other great works of Europeans, and conclude that there must be secret immolation of victims to secure from deities or demons the help needed. Meanwhile the greater part of the educational expenditure of [illegible] Government, is devoted to the communication of [illegible] knowledge of Milton and Shakespeare to a [illegible] small minority who could (if put to it) obtain this [illegible] knowledge for themselves. The graduates of the [illegible] Government institutions are supposed to come forth learned in all the wisdom of the English, and while they say little about Hinduism for fear of offending the prejudices of their people, they freely express the opinion that Christianity is worthy of no consideration. This testimony is received by the people, and thousands consider themselves dispensed from all obligation to inquire into the claims of the Bible, because these lettered men tell them that the Bible is no revelation. Not that these know the Bible; but the fact that Government does not regard the knowledge of it as constituting any part of the necessary curriculum of a student, leads them to this conclusion. Can we fail to see the greatness of the disabilities under which the missionary is placed by these facts? Can we wonder that the common people should be liable to such attacks of violent and frenzied suspicion?

—In an article on "Growth in Spirituality of the Native Church" in the *Indian Evangelical Review*, a most important subject is very judiciously treated. We hope that its suggestions will be brought before those chiefly concerned. It might be well to render it in Marathi and give it a place in one of our vernacular periodicals.

—If Professor Wise is successful in his attempt to shoot the Atlantic with his enormous balloon, we may now any day expect to hear of his arrival in some part of the Old World. Even if there should be no bones broken, and nobody drowned, it will prove a rather costly way of crossing the Atlantic.

—We learn from the last number of the *Christian* that Mr. Moody of Chicago has audiences of 3,000 night after night in Sunderland, with much fruit in the conversion of sinners. Half an hour of each service is given to Mr. Sankey, who sings the songs of Zion in such a way as carries the Gospel to the hearts of men. In the church at Corinth we know that 'if any one had a psalm' he sang it.—Anti-Confessional meetings are being held in various places under the auspices of the Church Association.—A Mission is to be commenced at Gaza, in Syria.—The Jesuits expelled by Bismarck have found a refuge in England. The Honourable Mrs. S. Bretherton has given them a house and grounds near the Ditton junction, and seventy of them are accommodated there. Expulsion seems to us 'a lame and impotent' way of dealing either with Jesuits or vagrants. If they are dangerous or a nuisance, what right have you to roll off your burden on other countries? If they violate the laws, let them be punished like other offenders; if not, leave them to Providence. These Jesuits will perhaps do more harm in England than they would have done in Germany.—The Christian population of Persia numbers 50,000, half of whom are Armenians and half Nestorians.—The renunciation of Mahomedism is punishable with death in Persia, but we doubt if the sentence would be carried out. Sofeeism and Babiism [illegible] there and are tolerated. In London the other day the Shah of Persia, replying to some memorial that had been presented to him, said that there was no such thing as persecution on account of religion in Persia. Why not then abolish the law that makes it a capital offence for a Moslem to become a Christian?—The Rev. J. L. Lyne, otherwise Father Ignatius, has been rebuked by Vice-Chancellor Malins for administering monastic oaths to a boy named Todd, and the boy has been restored to his father.—A Baptist Missionary in Jamaica says: There are thousands of Hindoo coolies in Jamaica and they

are daily coming to me for God's word in their own tongue.—Some of the pastors of Congregational churches in four midland counties of England, having felt a strong yearning for the revival of God's work throughout the land, have appointed September 10th as a day of Fasting, Prayer and Conference.—Another Conference 'for worship and practical holiness' has been appointed for September 9th, 10th, and 11th, at Dover.

—We regret very much to announce the departure of the Rev. W. Stephen, Free Church missionary in Bombay. Mrs. Stephen was obliged by ill health to leave India early in last year. The hope that she might recover sufficiently to return to this country, has not been fulfilled, and the final decision of the doctors consulted that she should not return has compelled Mr. Stephen, very reluctantly, to withdraw from the field of labour where he has spent about four years. We were present the other evening at a gathering of friends of all branches of the church of Christ in Bombay, ladies and gentlemen, missionaries and others, to bid Mr. Stephen farewell. It was evident enough that he had endeared himself to all by his Christian character and work, and that his departure was felt to be a serious loss.

We have lately seen it used as an argument against the alleged privilege of believers to be kept from sinning, that they would then have no need of the blood of Christ. If this argument be valid it would follow that just in the degree in which we become Christlike, we shall have less and less need of the blood of Christ. It will be a reproach to us, not to be in need of it; any approximation to that state must therefore partake in some degree of the reproach. Assuming for the moment that the argument is valid, would it not be a strange thing for a paralytic who has placed himself under the care of a skilful physician, to keep from being entirely cured, lest he should stand in no further need of the physician? The physician is honoured just in the degree in which it is made evident that he has power to heal; one patient entirely healed will do him more credit than fifty who are but slightly healed; and that one restored patient will be all his days contributing to the honour of his physician. No physician could desire better credentials than such recovered patients. But really the argument is not valid. Faith in Christ means union to Christ, and it is through the cross of Christ that the believer is united to him. No greater misconception of the nature of Christian sanctification could be formed than that which regards the believer as made holy in himself, so that he becomes less and less dependent upon divine grace. "Thou only art holy" is what the Scripture teaches us to say to God. There is none good save one, that is, God. God is the only wise God. The blessed and only Potentate. Thus all power, wisdom, goodness and holiness are ascribed to God. In what sense? In the sense that they belong to Him inherently, and are possessed by creatures only as they are momently communicated. Thus the branch has sap whereby it brings forth fruit, only as it abides in the vine. The more Christlike the believer becomes the more fervently does he glory in the cross of Christ whereby he is crucified to the world and the world unto him. The blood cleanseth him from all sin, because through that blood he is united to Christ and kept from sinning: he that abideth in him sinneth not. All metaphors must necessarily fail here. That which has been well washed by water has no need of the water so long as it can maintain its own cleanness. But the blood of Christ, his propitiatory love, is that which not only washes away the defilement of the sinner, but unites him to God in Christ, and it is by virtue of this union that he is kept from the pollution of new sin. The redeemed on high before the throne, continually behold, in the midst of the throne, a Lamb as it had been slain; in other words, are continually looking unto the blood and ascribing unto 'the Lamb that was slain' power, riches, wisdom, strength, honour, glory, blessing—in a word all that they have. We are planted together with him in the likeness of his death; and to all eternity it will be impossible for us to make any attainment or accomplish anything that shall not be to the praise of the glory of the Beloved.

The Bombay Guardian.

SATURDAY, SEPTEMBER 13, 1873.

THE CONFESSIONAL.

If Scripture says one thing and the *Times* says another, fifty people will believe the latter and only one the former. So says Archdeacon Denison, preaching in the Wells Cathedral. It is quite possible that the statement is approximately true; but the instance given is not much to the point. The *Times* is against private confession and absolution, and Scripture, as read by the Archdeacon, is for it:

A glorious opportunity was now vouchsafed to the Reformed Church of England to come to the front. It was required of every member of the Church who found himself unable to quiet his conscience by confession to God to go to God's priest to confess himself. It was an integral part of the commission received of the Holy Ghost by every priest at the hands of his Bishop that he should hear the penitent's confession, and when he saw fit give him absolution. The words spoken by Jesus Christ to his disciples on the day of the resurrection when he gave the mission to evangelize the world in His name, were put by the Church into the mouths of her Bishops when they conferred the order of priesthood:—"Receive the Holy Ghost for the office and work of a priest of the Church of God now committed unto thee by the imposition of our hands. Whose sins thou dost forgive they are forgiven, and whose sins thou dost retain they are retained." But in the face of the plain natural meaning of the words in St. John's Gospel and of the parallel places in Holy Scripture, it was commonly denied here in England that Jesus Christ gave to man the power to forgive or to withhold the forgiveness of sins in His name, and it was contended that, therefore, the Prayer Book could not mean what it said on behalf of the Reformed Church. Now, it was a dangerous thing, especially in a country where people liked plain speaking, to tell them that the Scriptures or the Prayer Book did not mean what they said; and he affirmed in the most formal way that the premiss and the conclusion were alike false.

He cited the names of 42 Archbishops and Bishops and 29 priests of the Reformed Church who had borne testimony to what he maintained was the true teaching respecting confession, adding that these names did not represent the whole value, much less the amount of the testimony, any more than the memorial of the 483 clergy represented the value of the amount of earnest longing within the Reformed Church for the several things set down in it. The Archdeacon also quoted a passage from the *Bampton Lectures*, written by the present Bishop of Salisbury, in favour of confession and absolution, alleging that the great defect in the passage was that it seemed to restore confession and absolution to the dying bed. The Archdeacon concluded by expressing his gratitude to the Almighty that priests by thousands were teaching and practising private confession, and that the laity by tens of thousands were rejoicing in the comfort which was thus afforded.

Our Lord did certainly, after his resurrection, breathe on his disciples and say, Receive ye the Holy Ghost; whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained (John xx. 22, 23). He had previously used similar language; see Matthew xvi. 19, where Peter is specially addressed; and Matthew xviii. 18, where the words have reference to the church's excommunication of a member. The power is strictly connected with the presence of the Spirit of God; and it is only another way of saying that the Divine Comforter, whom the Father should send in the Son's name to dwell in the Church, is as able to absolve sinners as the Son of Man was when on earth; or, to put it in another way still, that the Lord Jesus now communicates through the Holy Spirit to penitent seekers the knowledge of the forgiveness of their sins. But that he does this through a priest of the Church of England, and in the particular way claimed by Archdeacon Denison, is something that we do not find written in Scripture. The Lord Jesus Christ laid down in the Gospel the conditions of salvation, and his servants the Apostles, when they went forth preaching the Gospel, declared these conditions and assured men that if they would unfeignedly repent and believe on Christ, renouncing the world to follow him, they should have forgiveness of sins and an inheritance in the skies; and the faithful followers of Christ, armed with the very epistles in which the Apostles embodied their teaching, continue to this day making proclamation of the same. Believe on the Lord Jesus Christ and thou shalt be saved; he that believeth hath eternal life; as many as receive him to them gives he power to become the sons of God; the unrighteous shall not inherit the kingdom of heaven; prove your own selves, examine your own selves; he that believeth hath the witness in himself. But did the apostles and other teachers of the primitive church, profess to be able to determine whether the seekers of salvation, were truly penitent and that their faith was genuine? This was just what they never professed to do. When they perceived anything in the *conduct* or *uttered sentiments* of seekers or church members that was contrary to the terms of discipleship, they then pronounced, just as we at this day are competent to do, if we are walking in the light. The epistles show plainly that there were those in the apostolic churches concerning whom they were in doubt; and that where they spoke with confidence it was on the ground of a consecrated and fruitful life. The first epistle of John, for instance, is full of tests whereby men may ascertain whether they are the children of God or not, the Spirit of God witnessing with their own spirit.

But where do we find in the New Testament any example of an apostle 'confessing' a penitent, in private, listening to all the details of his secret iniquity, and then saying, Son, daughter, go in peace; thy sins are forgiven thee? Xavier tells us in his Letters that he spent the greater part of his time in India, in this sort of thing; and we would certainly expect, if this was what Christ

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commanded his apostles, that we should find very much in the Acts about it. But never a word. The various narratives of conversion contained therein are remarkable for the entire absence of this feature. The apostles are with us to this day having the same power to remit or bind the sinner, that they had eighteen centuries ago; they are with us in their inspired writings describing very clearly the way in which burdened souls may obtain peace and joy; and we value the least of these words more than anything that a 'priest' who has been breathed upon by a 'bishop' of this or that Church of modern times, may tell us.

Then Archdeacon Denison, who has certainly had good opportunities of knowing the facts of the case, assures us that instead of only 483 priests of the Church of England desiring the Confessional, thousands of them are actually possessing it.

THE SUNLESS NATION.—IX.

(*An Allegory.*)

We proceeded along the street a little way. We met the mutilated prince who had been so helpful to Light-seeker, and when he heard of our purpose, he said that he would accompany us. What strength remains to me, he said, I will gladly bestow in seeking to obtain for my poor father the same advantage that has been bestowed upon me, that he may receive the light of life. And I have a brother and sister for whose salvation I must make some further efforts, if a way is opened. I strove much, in my father's palace, to persuade them of the incomparable beauty and glory of the Prince of Light, the Son of the Lord of Light, and of the joy and peace that took possession of the heart through the visitation of his glance of love. But they could not see him, and said that I was raving. The walls of the palace were hung with many portraits of illustrious persons and pictures of so-called heroic times, and they insisted that these were more real and more worthy of attention than my visions of one that had lived long ago and gone down to the silence of the subterranean region. "Yes, he went there," I said, "but it was that we might be saved from a profounder subterrane, and he is now in the city of celestial Light." But they would not receive my testimony. I encourage myself however by the wondrous love of the Prince of Light, who willeth not that they should perish, and what victory may we not gain if we place ourselves at the disposition of that sovereign love?

Light-seeker, after a little silence, said, Your words have done me good. I had ceased almost to hope that my former friends and associates would ever come to the knowledge of the Saviour who has wonderfully brought me to himself. But if it is true (and it is true) that he loves them and desires to draw them to himself, why should I not hope for them? Love we are told hopeth all things; and true hope leads us to go after the things hoped for.

We stopped before the wall of the sunless city, and I observed that my new friends looked steadily at it. Then I saw an inscription that seemed to be written by the beams that fell there, and I read these words: "I have chosen you and ordained you that you should go and bring forth fruit;" and scarcely had we read the words before I observed a door just under the inscription, and a long corridor into which we entered. Let us be of good cheer, said Light-seeker. 'I verily believe that we shall win many from darkness to light. But there must be in us no part dark. If there is, unknown to us, may it be revealed, that we may be thoroughly fitted for the work in hand.

Going through the corridor, a venomous serpent started up suddenly just before the feet of Light-seeker, who was leading the way. He struck it down with his stick and put his foot upon its neck. Just then he became aware of three or four others close to his feet. What could he do? If he struck at one of them this would give the others the opportunity of fixing their fangs in him. Happily, he remembered the secret of safety, and turned his head so that the light of the stone might fall upon them. Immediately they crept away and disappeared; but the one under his foot was killed.

We proceeded to the temple where my companions had met with the young minister, and learned that nothing had been seen of him since the day when he left for the sunlight. They of the temple gathered around us, and began to pour abuse upon us, affirming that we had inveigled him away, and calling upon us to produce him. We told them that we knew not where he was, as he had not long continued with us; then we left them and proceeded on our way; but some of the officials of the temple followed us, exclaiming against us, and others joined themselves to them. They asked us why we could not stay in the sunlight which we professed to love so much; that was our choice, why did we not abide by it? why come troubling them? After all, they said, you cannot be happy in your pure sunlight, but are obliged to come back to our more pleasing state.

The one-eyed disciple said:

The sunlight is with us, even here. It is in our heart, and it flashes from the despised stones upon our heads. We seek not yours but you. We are appalled at the thought of what is before you, if you turn not from your miserable corruptions of heaven's light. The Prince of Light desires that you should come unto him and have the light of life. As his ambassadors we speak and urge you to seek him while he may be found.

One of the temple-rulers answered thus:

You know him not, and have no authority to speak in his name. We know him, and are commissioned by him to make known his will. (Turning to the crowd he said,) These men are simply traitors, rebels and blasphemers. In former days the like of such were not suffered to live, but in these degenerate days we are restrained from executing justice upon them. But I warn you all that if you listen to him, it is abetment of high-treason, and you will have to answer for it.

Hearing this, the people threw dust and dirt upon us and went away. But I noticed that an emissary of the temple-ruler went before us to predispose the people everywhere against us.

Epitome of News.

SATURDAY, SEPTEMBER 6, 1873.

—A native has been fined one rupee in Madras for blowing his nose on a mat while the Magistrate was on the bench.

—*Galle, Sept. 5th; telegram:* The Red Cross steamer *Agra* while at anchorage outside the harbour, and in charge of the Government pilot, struck on the rocks and sank almost immediately. The crew and passengers were all saved with the exception of one distressed invalid sailor.

—The steamer *Assyria*, with 262 coolies, left Calcutta lately deeply laden, and cholera broke out among the emigrants, who were simply deck passengers proceeding to Madras there to take ship for Trinidad. Eight died, and the Madras papers are censuring the owners of the *Assyria*.

—The *Bombay Educational Record* having expressed the opinion that Scotchmen cannot speak English, and that the Native pronunciation of the Queen's tongue has already been demoralized by Scotch professors, some of our contemporaries are discussing the point.

—The Hon. Mr. Rogers has introduced into the Bombay Legislative Council a Salt Bill which is thus characterized by the *Bombay Gazette*: "It is not an idle assertion that the feeling of the whole large community concerned in salt manufacture in this Presidency is one of alarm at the sweeping provisions of the Bill. These poor salt-manufacturers are not alarmed without reason. They see, by the Bill now hanging ominously above them, that their persons and property and means of livelihood will be at the mercy of an autocrat called the Salt Revenue Commissioner."

—Mr. Dossabhoy Framjee has received from Government an expression of its satisfaction with his administration of the Income and other taxes in Bombay.

—The following items are from *Evangelical Christendom;* "Burmah: The report of the Burmese Baptist Missionary Convention for the last year gives some interesting facts respecting the Christian work among the Burmese, Karens, and Shans. The statistics show that there are 18,546 baptized Christians in 356 churches, with 82 ordained and 329 unordained preachers. There are 85 schools with 4,874 pupils, some of them in a theological college. The annual contributions, chiefly of the Sgau Karens, amounted to the large sum of 5000*l.* The number baptized during the year was 777.

"Japan: We hear from Japan of the liberation of professing Christians from a long imprisonment, and of the abolition, by authority, of every form of idolatry. A letter received thence says: 'The other day an edict went forth that every idol was to be brought down; and all the idols have accordingly been taken down from their standing-places, and any man who worships an idol in Japan in future is to be punished.' The writer concludes by saying: 'What is left is an abstract idea, and there is Japan ready now for the teaching of dogmatic truth.' We await the confirmation of the statement, and the arrival of further information from a country in which the whole civilized world feels a deep and lively interest.

"Madagascar: The Rev. Dr. Mullens and the Rev. J. Pillans are now on their way to Madagascar, whither they have been deputed by the directors of the London Missionary Society, who have desired to strengthen the hands of the missionaries of the island, many of whom are young men, and of the native pastors, who have been for the most part but a short time withdrawn from the influences of heathenism, and who not unnaturally feel considerable difficulty in having to face such novel circumstances as are presented by the general desire recently manifested in favour of Christian profession. A day or two previous to their departure the directors of the society took their farewell of the deputation. Earnest prayer was offered for their safety and guidance.

MONDAY, SEPTEMBER 8.

—The *Bombay Gazette* thinks there should be a bill to regulate pawnbroking, so as to put a stop to the usury and other malpractices of Marwadis.

—Rainfall in Byculla, Bombay, up to date, 79 inches.

—*Madras Standard:* "On Friday, the 29th ult., the Right Rev. the Lord Bishop of Madras confirmed eleven candidates in St. Stephen's Church, Ootacamund. His Lordship, before administering the rite, spoke very earnestly to the young people assembled before him. On Sunday, the 31st August, the Bishop attended the Tamil Chapel, and confirmed 14 native candidates, 7 men and 7 women. The Bishop addressed the congregation through the Rev. A. James, who acted as interpreter. The congregation was a very large one. The Bishop, assisted by the Rev. W. Hope, administered the Holy Communion to 56 communicants."

—The death of English jockeys is of such importance that it has to be announced to all India by telegraph. The *Lancet* thus speaks about them: "Their career upon the turf is usually brought to a premature close beneath it, and the reasons for this are not far to seek. Over-training—a subject on which Admiral Rous and Sir Joseph Hawley are well known to differ as regards racehorses—admits of no divergence of opinion as regards their riders. Poor Wells, the jockey who had so often carried the Hawley colours to victory, always complained of the severe sweatings which he underwent to keep down his weight. The vitality of the constitution must inevitably be impaired by such repeated ordeals; while the excitement of the race, and the sudden transition to long periods of absolute idleness, if not dissipation, must assist the deteriorating process. The genius of the turf is always an exacting deity; and not only the fame and fortune of its votaries, but the lives of its animated instruments, whether biped or quadruped, are not seldom sacrificed at its shrine."

—The same: "Dr. Chadwick has indeed added to a deep professional knowledge the charms of a Christian philanthropy, and, with the assistance of his amiable wife, has always endeavoured to carry out the instructions of our Great Teacher. In 1868 the doctor and his wife determined to erect model dwellings for the working classes, and an orphanage for the poor orphan children of Bolton. Towards the first scheme £10,000 were placed in the hands of Messrs. Rushton and Armistead, solicitors, and for the orphanage £7000; afterwards £5000 were handed over by Dr. and Mrs. Chambers, in addition to the rents of the model buildings, which were required to be devoted to maintaining, clothing, and educating the orphan children of the Bolton union. The orphanage buildings are being erected on land given by the Earl of Bradford, and will form a street to which the Corporation will give the name of Peabody-street.

"In gratitude for these and other benefactions the people of Bolton have erected a statue to Dr. Chadwick, which was unveiled on the 1st inst."

—The same; extract from Professor Parkes' address: "The latest contribution to our knowledge

of entozoa is by no means the least curious. That a næmatoid worm shall live in the blood of a man—shall multiply there, or at any rate somewhere in the system—shall be in such numbers that there must be many thousands at once in the body, is wonderful; but passing wonder is the fact that these thousands of active, living, feeding worms seem to do little injury. Their discoverer, Dr. Timothy Lewis, of the Army Medical Service, has given evidence which proves that some of the persons infested with them must have had these worms for years, and yet not only live, but pursue their avocations and are in the possession of fairly good health. How it is these thousands of worms do not cause blockage and obstruction? Why do they not take the nutrition the body ought to have? What becomes of them when they die and decay? for they must do so. Where do they decay? and in what way is the structure of the blood-vessels and other parts through which they pass influenced by their passage? What a number of singular points arise, for which further investigation must find an answer! The discovery shows us, at any rate, that the entozoic diseases are not yet exhausted, and that many things must still lie over for those who have eyes to see, and energy to use their eyes."

—Rev. L. H. Gulick in the *Advance:* "After months of travelling on Spanish railroads, I cannot report an instance of rudeness or impoliteness from any official or subordinate, nor any important failure of keeping to schedule time. On one occasion the kind conductor, seeing us using unseemly haste in despatching our dinner, bade us not to be troubled but finish our meal, and actually delayed the train till we had finished. At another time, by some mistake, the train got started without us, when, rushing from our table with outstretched arms, in tones compounded of the beseeching and imperative, we called to them to stop—and they did!"

—"The seconds in the Richmond duel that resulted fatally a few days ago have been indicted for murder."

—"Tatler" in the *Bombay Gazette* speaks thus of the unsuitableness of Sewree as a place of burial: "The body of a lady was carried to the cemetery lately. What was the horror of the company to see the grave filled with water! They put the coffin into the grave, thinking it would sink, but it did not; it floated on a level with the surrounding earth! A coolie was employed to sit upon it, in the hopes that that would sink it, but it simply tilted up on one end and threw the coolie off. Large stones were then thrown upon it, but these rolled off as the coffin moved. Earth was next used, and after a great deal of trouble the mourners succeeded in sinking the coffin by dint of earth and stones. Imagine the feelings of the husband and relations during these proceedings! Surely the Christians in Bombay might secure a place for the burial of their dead where decency would not be perpetually violated. I am sorry to allude to this subject at all, because it is so shocking, but I hope that calling attention to the matter will induce the Municipal Commissioner to do what he can to provide a remedy."

—*Pall Mall Gazette:* "The Brazilian bishops mean war. A telegram from Rio de Janeiro, dated the 23rd of July, informs us that the Bishop of Pernambuco has refused to obey the orders of the Government, and that he is consequently being prosecuted by the President of the Province. It is added that the Government has declared to the chambers that it will adopt energetic measures to enforce obedience to its authority from the bishops. The instructions which the Bishop of Pernambuco has declined to obey are evidently the orders of the Council of State directing him to annul the sentences of excommunication against Freemasons as contrary to the laws of Brazil. He was ordered to do so within a month from the date of issue of the Council's decision. As the Bishop of Pernambuco is certain to be acting in unison with the other Brazilian bishops, his refusal implies that the same breach between the Government and the Church which is witnessed in Germany has been reproduced in the South American Empire. Probably the Emperor will make even shorter work of episcopal contumacy than the German Government has done. The Chambers in Brazil are wholly under Imperial influence, and will register the Emperor's decree without any hesitation. The Church of Rome is attempting to fight a still more hopeless battle in opposing the Emperor of Brazil than the conflict it is now waging in the German Empire."

Tuesday, September 9.

—*Oudh Excelsior:* "The natives in both the city and civil lines are thrown into a state of excitement on account of a rumour to the effect that a Punjabi astrologer has arrived in Lucknow armed with supernatural powers of a most extraordinary description. It is stated to be his intention to kidnap thousands of children away from their parents. His mode of procedure is to repeat some cabalistic words and to touch the child with a stick, after this the child follows, and cannot be induced to leave him. Several poor ignorant people have been so alarmed at the rumour that they have actually sent their children out of the station, others are kept in concealment, and the numbers of children usually seen in the streets has much diminished, being kept within doors by their parents."

The *Indian Statesman* has the following on the same subject: "A strange piece of 'gup' has been floating about the city of Lucknow, and causing much anxiety to the more simple-minded and silly inhabitants. The rumour was that three Europeans had arrived there who, in conjunction with a few native enchanters, were wandering over the city with magic wands in their hands. As soon as they brought their wands in contact with the person of any one, the party thus touched became quite senseless, and followed the enchanters, who carry them away, kill them, and prepare certain medicines from their brains. This groundless report has caused a number of ludicrous occurrences."

Wednesday, September 10.

—The Mahomedan who stands charged with kidnapping and abducting from British India one Fulucksoo, woman, one Ameena, woman, and one Sooroor, a Seedee boy, has been committed to take his trial at the ensuing Criminal Sessions of the High Court, which commences to-day.

—In a Bill now before the Legislative Council, it is proposed that the Inspector General of Prisons be vested with the same powers in regard to the Jails in Bombay as he already possesses with reference to those of the Mofussil, and the Committee of Management of the House of Correction is to be done away with, also the office of Superintendent,—a Head Jailer to be placed in charge.

—*Bombay Gazette:* "A tragical occurrence took place on Thursday night at Ghazeepoor. Sheik Mahomed Jan, an influential and respec[illegible] zemindar of that district, was murdered whi[illegible] was sleeping in his house. He had punish[illegible] of his servants, a Mahomedan, for neglect of duty, and this man out of revenge cut his throat with a sword. The Judge, the Magistrate, the Civil Surgeon, and the police officers were next morning on the spot investigating the case. The whole city was in agitation, and people running to see the corpse. The culprit freely acknowledged his guilt, and has been arrested."

A correspondent of the *Times of India* says that the deceased was an influential and eminent pleader of the Civil Court, held in high esteem.

—*Deccan Herald:* "The Mamledar of Sanglee has committed suicide by hanging himself. It is supposed that the perpetration of the rash act was caused by the troubles that at present beset that unhappy State."

—The *Times of India* has the following telegrams:—Calicut, September 9: Serious murders are reported in the Valuvanad Talook. The Collector of Malabar and a body of European troops have gone by special train to the district.

Madras, September 9: There has been a Moplah rising at Puttamby. Detachments of the 43rd Queen's were sent to the spot by special train from Calicut and Malliapooram. The 43rd quelled the last riot. The police near the railway were all summoned. Eight of the rioters were killed. Two soldiers and two policemen were wounded. Further particulars not received.

—The *Bombay Gazette*, noticing a telegram from Simla, says that "the Ameer has been assured of the intention of the Government of India to continue towards Afghanistan the policy of Lord Lawrence and Earl Mayo, of strengthening and assisting it and guarding its independence. A present has been made to the Ameer of ten lakhs of rupees, over and above the annual subsidy we presume, and 20,000 rifles. Verily the Ameer has good reason to be grateful to the British Government."

—*Indian Statesman:* "On Monday last the students of the Free General Assembly's Institution presented the Rev. William Stephen, one of the professors of the institution, and who is about to leave for England, with an address accompanied by a writing-desk of Indian ivory. Great regret is felt by all connected with the college at the reverend gentleman's departure."

—*Times of India:* "A correspondent writes to suggest that the Cathedral clock should be illuminated. He says that by doing so the 'ecclesiastical authorities would confer on passers-by the inestimable advantage of knowing the lapse of time in their life's weary journey! not only during the bright hours, but even at the grim dark hours of night.'"

To have the clock illuminated in "the grim dark hours of night" may be very well, but why "during the bright hours?"

Thursday, September 11.

—Another view of education in India is thus expressed by Mr. Robert H. Elliot in the London *Examiner*:—"You have already got upwards of 200,000,000*l.* of our money, and the capital of this is gone for ever. Let us suppose that you get, say, another 200,000,000*l.* (and this is only 100,000,000*l.* more than the Government proposes to spend on railways alone), and that you educate the people at the rate you are doing now, what will be the result? Why, you will hold public meetings, and agitate for your just rights and free share in the government of the country; and we, feeling that you have such a tremendous hold on our pockets, shall not dare to resist you. With every point we yield you will acquire fresh appetite, and at last the day will come when you will commence to question our right to have saddled India with the cost of the Affghan war, and the many items in the debt charges as to which any question may fairly be raised. If you have got an enormous sum of my money in your pocket, the principal of which I cannot possibly recover, do you mean to say that I am not largely in your power?"

This is reversing the Scripture proverb which saith "the borrower is servant to the lender."

—The papers publish an account of the extraordinary career of a man formerly of Bombay. Serjeant John Cyrus Haley, an overseer in the Public Works Department, Ahmedabad, was sentenced for defrauding Government to penal servitude as a felon for four years, and to make good a sum of about Rs. 7,000. He was sent as a felon to England, and was afterwards permitted to return to Ahmedabad in order to exhume the money he had fraudulently made away with and hid. After having held the situation of Storekeeper in the B. B. and C. I. Railway on a salary of £700 or £800 per annum, he resigned, and went to England. And now by "accounts from Auckland, New Zealand, bearing date 21st July 1873, the said John Cyrus Haley is said to have been sentenced to penal servitude for life on three different charges, viz., for shooting with intent to murder Mr. Thomas Russel, junior; secondly, for setting fire to two hayricks, the property of Thomas Russel, senior; and, thirdly, for burning down a kerosine depôt which contained all the kerosine oil in Auckland; he was also strongly suspected of setting fire to the ship *City of Auckland* in the Auckland harbour, with a view of preventing his wife from going home to England by her.

"He was known to have burnt down the Choral Hall twice, because his wife, who appeared there as a public singer before H. R. H. the Duke of Edinburgh, was hissed off the stage, having come there in a state of drunkenness. He also burnt down the New Zealand Insurance buildings, of which he was the lessee, in order to get the amount for which he was insured, viz., £1,000. He destroyed property valued altogether at fully £20,000."

It is abundantly evident that when this man left India it was for India's good.

—A Native warder of the House of Correction, through whose neglect three prisoners escaped last month, has been sentenced by the High Court to 18 months' imprisonment.

—*Indian Statesman:* "It has been decided by the Simla Union Church Committee that the Rev. Dr. Shoolbred, of Rajputana, and the Rev. Dr. Morrison, of the American Mission, Ludiana, will officiate next season for the Rev. J. Fordyce, who goes home shortly for more men and money to christianize India. It was reported that the Rev. Aberigh-Mackay would retire altogether next year, but Government wish to retain his services for a year longer."

—*Bombay Gazette:* "The Government of India has sanctioned a scheme for executing plans and photographs of ancient architectural remains, but on the understanding that the expense shall not exceed Rs. 13,000 per annum, and that the operations shall be restricted to the Bombay Presidency, and not extended, according to the original proposal, to the Central Provinces, the Berars, and the Nizam's territories. The officer proposed and now appointed is Mr. Burgess, his appointment to

last three years, and his salary to be Rs. 800 a month in India, and half that amount during the six months in each year when it has been thought he could elaborate his notes and prepare his plans more satisfactorily and cheaply in England."

—*Overland China Mail, Aug.* 16; Japan: Great atrocities have been committed by the Fukuoka rebels.—A permanent gallows has been erected at Nagasaki for the execution of native criminals.—Foreigners and natives are to be allowed to intermarry.—A serious riot has taken place at Nato Ken.—Cremation is forbidden by the Government.—Drought prevails largely.—The notorious *Maria Luz* has been sold for dlrs. 7,250.—Wet nurses are to be taxed!—Several absurd municipal regulations are published in the local papers.—The Russian Church is said to be gaining numerous Japanese converts.

China: Mr. G. W. Caine, late H. M. Consul at Hankow, has been sentenced to two years' imprisonment for fraudulent appropriation of public money. The first verdict of the jury was that prisoner "took the money without any fraudulent intent," and the second as "guilty with a recommendation to mercy." An appeal has been allowed on three points raised by his counsel.—Mr. Hughes has taken charge of the Hankow Consulate.—Drought prevails in Chekiang.—Most of the foreign ministers are absent from Peking.—The Yangtsze is rising.—Mr. W. F. Mayers, Chinese Secretary, reached Peking on the 27th ult.—A new mission church has been built and opened in Chekiang, but the exact locality is not stated.—Rinderpest has again visited Shanghai.—Rumours are prevalent of a rising near Ningpo.—A form of choleric disease has been prevalent in the native city of Shanghai.—The Chinese are "converting" their old pattern gunboats, re-arming and rigging them.—Considerable dissatisfaction prevails at the constant breakages in the Great Northern cable.—The Wusung bar still "detains" every vessel attempting to reach Shanghai.—The first attempt at coal-mining on the foreign system (without employing foreigners) is to be made near Nanking.—Governor Low, late U. S. Minister at Peking, has left for the United States. He was presented with an address from the American residents on leaving.—Peking is flooded with water owing to the rains.—A grand "water drill" review has been held at Ningpo.—A French missionary has been mobbed and illtreated in Kanchow (Kiangsi).—A rebel movement is in progress at Sin Chong.—Newshwang has suffered severely from heavy rains.—H. M. S. *Thetis* is to relieve the *Rinaldo* at Shanghai.

Friday, September 12.

—Telegram; Aden, September 11: The S. S. *Mooltan* with the outward mails left here for Bombay at 10 A.M. to-day.

H. M. S. *Daphne* arrived here yesterday from Zanzibar. She captured a slaver of 300 slaves, only 50 of whom were alive. These were mere living skeletons, and were landed at Seychelles, the remainder having died of small-pox. The *Daphne* has returned to Seychelles.

—*Times of India* telegrams; Madras, September 11: The *Mail* of yesterday says that the Moplah riots originated in private revenge. The ryots rose against Warriar family. Two Warriars whom the ryots intended to murder managed to escape. Twenty Moplahs have been arrested, and one of them committed suicide. Nairs has not been killed, but his death is expected. The Collector is at Valuvanad with a strong police force.

The irrigation revenue of Madras is put at two millions seventy-one thousand two hundred rupees.

Calcutta, September 11: The rent union amongst ryots is spreading seriously. There have been ninety-nine convictions at Pubna: and there are sixty rioters awaiting trial. Quiet is restored in Pubna, where the ryots are filing petitions for protection against the zemindars.

—Home Intelligence, August 22: From Spain comes news of renewed fighting, and attacks on several important towns. The Carlists are increasing their means and forces daily, owing to the apathy of the Government. The latest excitement is the capture of the *Deerhound*, with arms and ammunition for the Carlists. The officers and crew have been arrested, and it is asserted are being treated with unnecessary rigour. Meanwhile the legality of the capture is being loudly disputed by the Carlist party, who maintain that by its seizure the British flag has been outraged and French neutrality violated. The insurgents have been driven out of Valencia, which has suffered greatly from the recent attack. The Carlists have attacked Berga, and in a few hours the town presented a vast conflagration; they are also laying siege to Bilbao, and have fired upon several Spanish war-vessels. An attack is daily expected on Carthagena.

The Duke of Brunswick died at Geneva on August 18.

The cholera is increasing in Vienna, and over 300 deaths have occurred during the past month. Prizes have been distributed to the exhibitors in the Exhibition.

The Sultan and the Shah have had an interview, which is said to have terminated in a very friendly manner.

Further details of the progress of Sir Samuel Baker on the Nile have been received by the President of the Royal Geographical Society.

The harvest throughout the kingdom is progressing favourably, and the crop is reported as likely to be above the average.

Obituary of the Week: Capt. W. H. Phillips, Ben. Ret; the Rev. Jas. Whiting, Ben. Ret; E. Smith, Esq., late Mad. C. S.; the Duke of Brunswick; the Hon. Anna Maria Gage; Sir Ralph Howard, Bart.; Lieut-Col. C. P. Johnson, late 9th Lancers; E. F. Moore, Esq., Q. C.; Vice-Admiral Sheringham; Major S. Christian, 21st Regt.

—Orders have been issued that the Madras Female Normal School is to be closed, there being only three pupils.

—The *Times* (August 11), commenting on the announcement of the proposed English pilgrimage to the shrine of Paray-le-Monial, observes that the revival of this mediæval fanaticism is sufficiently astonishing even in France, where the ignorance of the peasantry and the encouragement unscrupulously bestowed on such observances by the priests are equally notorious. But what are we to say of the spread of such fanaticism to England? A band of pilgrims, with the benediction of the Archbishop of Westminster and his episcopal brethren, are to set out at the beginning of next month for the shrine of Paray-le-Monial, in France. The Duke of Norfolk will go with it as its leading member, and Lord Walter Kerr will act as secretary to the undertaking. It will probably be necessary to remind many of our readers to what the peculiar sanctity of Paray-le-Monial is due. "A woman named Marie Alacoque asserted that she had an interview there with our Saviour, and the conversation which passed has been published in a pamphlet by one of the writers in the *Univers*." We quote from a letter recently published in our columns; but, unless it were necessary, we should be ashamed to repeat such things. It is difficult to speak of them aright without giving pain, which we would willingly spare to well-meaning people; but it is, to say the least, a lamentable commentary on our boasted intelligence that persons in the position of the noblemen just mentioned should surrender themselves to such an illusion.

It is sad, say the *Press* and *St. James's Chronicle*, to hear of educated Englishmen taking part in such follies; but the fact is unquestionable, and the pilgrimage has received the special blessing of Dr. Manning. It has been reserved for the nineteenth century, as a German paper mockingly observes, to see the doctrine of the "Sacred Heart of Jesus" gain admission to the land of hereditary wisdom. In other lands, where so direct a share in this worship has not been yet taken, sympathy with it has, nevertheless, been made manifest in other ways. The Archbishop of Posen has ordered special prayers for the Catholic Church on the 12th, 13th, and 14th inst., and it is remarked that these prayers are the same as the Pope has directed to be put up in France, in order in implore the Almighty to overthrow the enemies of the Church and of France. German, English, and French Catholics are all at one, and unite to compass the same ends. And it is a noteworthy fact that the "Sacred Heart of Jesus" has become the general watchword of all. It is the new international symbol of Ultramontanism. We learn from a correspondent of the *Univers*, whom that paper recommends as deserving of all credit, and who writes from the Carlist camp in Spain, that the red heart is represented on the uniform of the Carlist soldiers. The Carlist banners are also adorned by the symbol which serves as the distinctive emblem of the pilgrims to Paray-le-Monial. . . . . The "Sacred Heart of Jesus" is the international symbol which is to urge the fanaticism of the papalini into a new crusade. France is to be first subdued spiritually, bound under the degrading superstition and idolatry of a new religion, in order that she may be used as a means of crushing the enemies of the Church.

—Deaths last week—283.

Selections.

THE LATE REV. ROBERT AITKEN.

Dear Sir,—Many of your readers will be anxious to obtain any particulars which can be gleaned of the last days of the holy man of God who was called so recently "to depart and be with Christ."

Constrained by his nearest earthly friends to accompany his son-in-law and daughter to Germany for the sake of obtaining strength for future service, he wrote regarding it, "I know not God's will, but it seems to be his way, especially as it is a sore trial to me, and it is best to begin with the cross. Pray for me; had I mission I should go gladly; but perhaps there may be work for me to do. Do not think I go to see sights or seek distraction; the work going on in my soul is too deep for that; and all the world is nothing to me, blessed be his name! In much love, my dearest child, I commend myself to your most fervent prayer."

A short time previously he had written, "I had vivid and most distressing convictions that I had done a great deal throughout my busy life for the glory of Robert Aitken, and very little, if anything, purely for the glory of God. The light of eternity is a very searching light, especially when it is accompanied with the light of Christ. I am thankful for a place, the lowest of all, at the feet of Jesus."

While abroad, his soul was stirred within him at the terrible idolatry of the Romish religion, and at the worldliness which surrounded him.

He writes, "The people here in Ems and in Brussels seem to think that this world was made for them, and they for it, without a thought of eternity. The business of life is pleasure-seeking and pleasure-making. I preached on Sunday morning at Ems in the English Church to about a hundred pleasure-seekers, but they seemed too intent upon their business to profit by my message from God. As it has pleased God to restore my health, I hardly know what He will have me to do on my return. Most certainly, Romanizing tendencies must be more strongly assailed than they have been, and the gospel preached with greater power, otherwise England will soon be as bad as the Continent. The Lord direct and help!"

The largest portion of his time abroad, as was usually the case at home, was spent alone with God. In the woods he would go and meet his Master, returning to his friends with a face full of holy joy; for, in spite of the burden of the Lord and of souls which was always upon Him, the last month of his life on earth was full of joy in the Lord.

He was led to pray earnestly for the Lord's speedy coming. "Nothing less," he would say, "can set the wrong things right."

I believe his loss to be the greatest which the Church of England has been called to suffer in this century. Fearless of man, he would sympathize with all parties, both within the English Church and out of her communion, so far as they taught according to God's Word and by his Spirit.

Having known him intimately for nearly fourteen years, in the familiar intercourse of his home-life, and abroad in his numerous missions, I never heard him speak a word or saw a single action which was not spoken or done as in the presence of God; and this with no legality, but the most perfect naturalness.

His love for souls, and his intense sympathy with God in the rejection of his Son, were like some of the prophets of old, "of whom the world was not worthy."

Longing for home, and for his dearly-loved work, he left for England on the 9th of July, travelling night and day until the evening of the 11th, when he had taken his ticket for Penzance. After remarking to a porter how wearied he was from his long journey, he asked for the Penzance carriage, and then immediately fell, and was gathered in an instant to the presence of Him who was and is his soul's Beloved.

The doctor declared the cause of death to be heart-disease, which had made considerable progress, and might at any time have terminated his very useful life. The Lord knew that a long illness would perhaps have led the thousands who loved him as a father to entreat for his recovery—a prayer which might be best not granted, and the tender love of our heavenly Father would not thus let our faith be shaken.

"Devout men carried Stephen to his burial, and made great lamentation over him," and our precious father in the Lord was borne on Friday, the

18th, by twelve brother-clergymen, to the grave, and followed by his dear family, and many of his spiritual children from different parts of England. The hymns "Give us the wings of faith to rise," and "Come, let us join our friends above," were sung as we walked to the church; "Servant of Christ, well done!" in the service. Our burial service seemed to set before us the glorious resurrection, and bid our bleeding hearts look up.

The Lord send other such labourers into his harvest! Amen!—Yours truly in Christ, L. BAXTER."—*The Christian.*

OPIUM IN CHINA: BRITISH MERCHANTS.

An American Missionary shows the effect of the opium trade, which is chiefly maintained by British merchants:—

It would seem as if Providence intended that this people should be cut off as the aborigines of America, such is the infatuation of all classes for the drug. The rich and educated are most commonly the victims. Our teachers are nearly all smokers. In journeying, you see the travellers smoking at night at the inns. You will be told in the cities that nearly all use it. Indeed, after a few years' residence in this land, one almost takes it for granted that every man is an opium smoker, unless there is proof to the contrary. This will not seem strange when we observe how easy it is to form the habit. Dyspepsia is a common disease in China, and opium is resorted to as a medicine. But the pipe is also offered to guests, as wine is in other countries. When we remember that opium is not, as tobacco, repulsive at first, but fascinating, what wonder is it that the victim falls into the snare before he is conscious of his danger? But opium is used in the villages also. Poverty is a great barrier to its use, but if the habit is once formed, nothing can break it. If the rural population are infected, we see how the strength of the country is sapped. When in Canton, in 1866, we learned that opium shops were as numerous as rice shops. Although persons in good circumstances smoke at home, yet opium dens abound in the cities. Travellers are told in some provinces that one-half the population smoke, and numerous poppy fields confirm the fact of its extensive use, to say nothing of the vast importation.

What an expense opium is to the native appears from the fact that the exports of tea and silks only pay for the importation of opium. The native crops added to this would indicate an enormous consumption. The sum expended by the smoker for his daily allowance exceeds several times the cost of his daily food. Is it a wonder that with loss of time and strength, families are soon reduced to want? Some of the miserable beggars on the streets were once well-to-do business men; now they are frightful skeletons. With good food one may keep up the practice for years, but if poor the body rapidly gives way. The face is sallow and shrunken, the eyes glassy. The person loses his self-respect, is slovenly and ragged. He often is irritable and sleepless, and troubled with horrid dreams. While the rich have costly pipes and spend much time in the indulgence of their darling habit, the beggar is content to smoke opium ashes, using a reed and an inch of candle. This craving must be gratified. The clothing is pawned. The family must go naked and starve. A former teacher, on leaving our employ, being in want of money, sold his wife. Another man took the wages of his old mother, so that she was obliged to leave her position as servant because so ill-clad. This was an instance of killing the goose for the golden eggs. Opium-smoking leads to deceit and theft, for these must be resorted to, if necessary, to obtain the drug.

It is easy to fix the habit. The rich smoke, and it is not disgraceful to follow their example. One can indulge for some time without being suspected. He does not stagger, nor is he violent as a drunken man. The opium shop stands invitingly near as he walks the streets. But if he tries to rid himself of the bondage, then comes the task. When the time for the accustomed stimulant arrives, the craving is unsupportable. The bondage of the opium smoker is said far to surpass that of the drunkard.

Can moral resolution enough be expected from the Chinaman to extricate himself from the slough, when once fairly in? He does not possess the courage to face the physical and mental anguish necessary to overcome the tyrant habit. Yet there are many persons who, hearing of a remedy, have come to us. But none have been benefited, so they have gone back to the drug and to despair.

Over the door of every opium den might be inscribed the words from Dante's Inferno: "Abandon hope, all ye who enter here." No medicine can cure the bite—no human resolution can break loose from the coil of the serpent. It would be a boon for China could a remedy be disovered which would enable the penitent to escape his doom—a remedy which would be to the disease what vaccination is to the small-pox, within the means of all, simple and sure.

The gospel is a preventive, rather than a cure. The craven-hearted, idol-worshipping generation that came out of Egypt must lay their carcases in the wilderness, their descendants only could enter Canaan.

Inebriate asylums cure but few permanently, much less can the confirmed opium-smoker expect to be emancipated.

It takes away the energy of the people, thus preventing enterprise and industry. By consuming wealth, it brings beggary and misery to the masses. Inundations, famine, pestilence, and rebellion are less to be dreaded, for the nation may recuperate from these, but not from this evil. The army of 100,000 opium eaters in America shows that China is not the only nation that is cursed by this drug.

Christian England forced China to import opium against the will of the Emperor. She is responsible for the death and misery of millions. While she sends one missionary to China, hundreds of merchants are importing opium there. While few are building up, a multitude are tearing down.

She must cease to import. Her sin must be kept before her, as the *New York Times* kept the corruption of the Tammany Ring before the people.

THE OTTOMAN EMPIRE.

BY HENRY DAY, Esq.

Look at a few facts which will show the character of this so-called Government. 1. Every office in the Empire is bought, from the Governor of the provinces down to the humblest publican. The whole aim of this army of foreign officers is to get wealth, and in the end it all comes from the people by extortion.

2. There is no such thing in Turkey as administration of justice. The courts always decide in favour of the suitor who can give the largest bribe. All the machinery of courts are for the oppression, instead of the defence, of the weak. The judges are generally Turks, who purchase their appointments, and expect to reimburse themselves and to become rich by selling justice. The Turkish Government, when remonstrated with on this enormity which everywhere exists, will point to their Code, a transcript of the Code Napoléon, which is now the law of the Empire. But its code and laws is so much blank paper in the eyes of the judges. It is an absolute nullity.

3. There is no such thing as liberty of the press and of speech in civil matters in the Ottoman Empire. No paper or writer dare animadvert on public affairs. The missionaries of Beyroot informed me that they dare not say anything about the Government or its officers in their weekly papers.

4. Although by law liberty of conscience is guaranteed, yet, practically, no Moslem dare profess Christianity. His life would not be safe among his own kindred. Within a few months there was one conversion from Mohammedanism in Beyroot, but the convert had to flee to Egypt to save his life, and a body of fanatics in Beyroot have sworn to kill the first Moslem who becomes a Christian.

Protestants, as yet, have made no inpression directly on the Mohammedan people, and one great reason is that the Government cannot, or will not, give protection to those who abjure the faith of the false prophet.

5. Slavery exists universally in Turkey. She boasts that this enormity is abolished, but in fact it exists as extensively as ever. Slaves are bought and sold in almost every large town in the Empire. Every palace and house are filled with them, from the Sultan's down. If a slave claims protection of the law and demands his freedom, he is immediately arrested on some frivolous pretext, such as stealing from his master, and kept in prison by false evidence or bribery until he is willing to go back to servitude. The judge and all the officers of the law are slaveholders, and there is no hope for the poor slave before the courts. Our missionaries have tried again and again to secure the freedom guaranteed by existing laws to the slaves who have appealed to them for protection. But they have always been foiled in their attempts.

6. The taxes and the method of collecting them are a terrible tyranny. The Government lays a tax on the land and the products of the land, on every tree and then on its fruits—on all the exports of the country as well as imports. Every man, woman, and child not a Moslem is taxed to support the army. The collection of these taxes is committed to the hands of greedy and unscrupulous men, who buy their office, and who, by the aid of corrupt office-holders and judges, are enabled to exact what they choose from the people, till it practically amounts to taking all they can earn.

The farmer is obliged by law to pay one-tenth of his produce to Government. This tax is farmed out and sold to the highest bidder. A large district, embracing a number of towns, will be sold to one person, and he again will subdivide and sell the taxes of each town to separate bidders, who collect their own taxes. Now the collector comes directly to the people, and this is the method of collecting his one-tenth of the crop. I get my facts from a most reliable banker at Jerusalem.

When the crop is gathered on the field, the farmer divides it into ten parts, and requests the collector, who may live twenty miles away, to come and take his tenth. The collector delays, perhaps one, two, or three weeks, or more, while the grain is lying subject to injury, and watched by the owner. When the collector deigns to come, he professes astonishment at the smallness of the crop, accuses the farmer of purloining a part, and threatens to bring him before a judge. The farmer knows what to expect at the hands of a bribed judge, and he, disheartened and frightened, begs the collector to give him some portion of the crop and let him go. The collector may allow him to take a quarter or a third, and he takes the rest.

The farmer must then thrash the grain of the collector and deliver it at a port where he may direct. This practice of collecting taxes, varied slightly in its mode of extortion, is almost universal, and results in the tax-gatherer eating up the people as they eat bread. The same gentleman told of another method of extorting money which came under his own notice.

A Sheik, a neighbour of his, living not far from Jerusalem, was supposed to be wealthy. The Governor of the district, being short of funds, procured some one to accuse the Sheik of using threatening language, and immediately a guard of soldiers were sent into his house and quartered there, to abuse his wife and children, destroy his furniture, and eat up his bread. It is suggested to the Sheik that a present to the Governor will relieve him of the soldiers. The present is sent, and the soldiers are recalled. In a few weeks the Sheik is arrested on the same charge and thrown into prison. A present procures his release. In a few weeks he is arrested again on the same charge, and another present is sent, and so on, till he was arrested four times in a few weeks, and until he was bled to death. These are only specimens of the manner in which the laws and justice are administered in this Empire.

They are not isolated cases. They are the rule, and the same story is told me in all parts of Palestine and Syria, and by the best men.

There is no encouragement to labour. The best lands in the country lie uncultivated. The great plains of Esdraelon and of Cœle-Syria, lying between Lebanon and Anti-Lebanon, are as rich as our prairie lands, and would support millions of people. But they lie a waste. No one cares to raise a crop to be seized by the tax-gatherer or wasted by the Bedouins. All other industries are paralyzed, as their rewards are seized by the greedy hand of the officeholders. Such a thing as a manufactory, a public road, a vehicle for travel, a school or public school-house, is not to be seen in the land. All the rural towns seem going to ruin and decay, and desolation seems written on everything. The enormities which I have mentioned have been practised on this people for centuries, and what has been the effect? They have steadily been going down in all that pertains to civilization. They have been constantly decreasing in numbers, and sinking in poverty, bigotry, and ignorance, until there is no manliness left in them, and hardly material enough with which to make or support a government.

How can such an enormity as the Turkish Government—if Government it can be called—exist in this age?

But the great crash will soon come. Were any sudden complication to arise in European affairs the whole fabric would tumble in a day. And then what? Egypt would swing off and take care of herself. The islands of the Archipelago would gravitate toward the kingdom of Greece. The European provinces might be cared for by Russia and Austria—but what will become of Syria and Palestine? They are utterly incapable of any government of their own. Mutual distrust and hatred among the different sects exist to such a degree that anarchy would at once prevail without foreign interference. Must they be left like wild cats to destroy one another?—*Christian Advocate.*

Miscellany.

—*The Rock:* "The following extraordinary advertisement lately appeared in the *Church Times*:—'To Priests and others.—A priest, unable to find suitable work at once, seeks a Waiting Place. Address, Rev. C. B. S., &c., &c.' Here we come upon the track of another member of the C. B. S.,—that wide-spread conspiracy which we have lately done much to unmask, but which every day proves to be larger in its dimensions, and more and more unscrupulous in its aims. Distributed through all parts of the empire, it has innumerable agents busily engaged in the propagation of its own reactionary views. They are of all sorts and qualities. Some, of energetic temperaments, are nothing if not working; others—like the advertiser—can bide their time. They know—and it is not everyone of whom so much can be said—*they know how to sit still.* For the former an active sphere is required; for the latter, all that is asked is a 'waiting place.' That there are many such 'waiters' upon Providence we don't doubt, and—only let the Catholic wheel make one more revolution—they will come from their hiding-places and avow their Romish proclivities. It is sad to see the completeness of the preparations that the enemy has made for the overthrow of the truth. Among high and low, rich and poor, openly or in secret, actively or passively, working or 'waiting'—in every phase of life, on every coign of vantage—we are startled by the sight of his ominous footmarks! But, although we know not as yet how far the evil may be permitted to spread, nor how sorely our faith may be tried, we may safely repose upon the sure promise of God, that—beyond a certain permitted point—the assaults of the enemy will not succeed. '*They shall proceed no further*' than the license accorded in the Divine decrees."

—The same: "An essay of some forty pages by that distinguished scholar the Rev. John Campbell, M.A., of Toronto, has just appeared in the *Canadian Journal of Science, Literature, and History.* It is entitled 'The Horites,' whom the Biblical student will remember as a Canaanitish people to whom a remarkable prominence is given in the Pentateuch. They dwelt in Mount Seir, and are first heard of in Genesis xiv. 6, where they are numbered among the peoples whom Chedorlaomer defeated. In a subsequent chapter (Gen. xxxvi.), a remarkably minute account is given of the families of this people, which is again repeated in the first chapter of the First Book of Chronicles, with some slight variations in the spelling of individual names. This long Horite genealogy could not have been recorded in vain, and yet it would have appeared almost purposeless if the Horites themselves had been nothing but the obscure race of uncivilized troglodytes that almost all previous writers have agreed in regarding them. 'How strange,' Mr. Campbell exclaims, 'that these miserable cave-dwellers have so much of Scripture allotted to them! What then is the Divine purpose in giving such a genealogy?' Here, then, is the question to which Mr. Campbell undertakes to reply. Having, as he says, 'opened a door at which many before him have knocked in vain,' he then, by a most careful induction of historical and geographical facts, proceeds to show that the Horites were a preëminently noble and distinguished race, leaving distinct traces in Palestine and other lands, and that one family—a notice of which is found in a somewhat obscure or disguised form in the 2nd and 4th chapters of the first book of Chronicles—furnishes a link of connexion with other histories than that of the Bible. For the establishment of these propositions Mr. Campbell brings a vast amount of patient research and varied learning, ranging, as his inquiry does, over the annals, traditions, and mythologies of Phœnicia, Chaldæa, Arabia, Persia, India, Asia Minor, Greece, Italy, as well as the Celtic and German peoples. As not a word is wasted in these learned and exhaustive researches, it is quite impossible to abridge or condense them. We can therefore only refer the Biblical scholar to the essay itself, while for the benefit of our ordinary readers we will transcribe the important conclusion at which Mr. Campbell—fairly, as we fully believe—has arrived. Says he, 'The various traditions of civilized peoples have carried us back to the days of Abraham and to the lands in which he sojourned—Palestine, Egypt, and the region lying between, and pointed these out as the time when, and place where, man—a second time beginning to fill the earth—laid the foundation of his present prosperity. The facts I have given through the connexions established between the Scripture narrative and tradition are a besom to sweep into the waste-paper basket of literature the utterly unfounded hypotheses of Bunsen and others, which throw the commencements of Egyptian history thousands of years into the past. . . . They say to the ethnologist, the student of language, the comparative geographer, and the historian—as they point to the eastern life of nearly 4,000 years ago—there is the long-forgotten field in which your studies must begin if they are to be successful! And, more important than all, they tell the Gentile of a Divine hand not simply leading him as well as the Jew through the early period of the world's history, but placing on record briefly, yet comprehensively, the roll of his forgotten ancestry. Spite of all questions regarding the Books of Chronicles, the Bible still proves itself the *true and faithful Word*, the great standard of historic fact, as well as of spiritual truth and life.'"

—An American missionary in Persia, in the *Day of Rest:* "There is also Tabreez, the New York of Persia; a city of some one hundred and fifty thousand inhabitants all ready to have a new station established there, if we only had the men to send. We have already a faithful native helper there, who is doing a good work, and meeting with much encouragement.

"One circumstance which gives additional encouragement and impetus to the work is the recent conversion of a prominent Moollah or Mohammedan priest, a man of more than ordinary intelligence and thoroughly acquainted with the Moslem faith, and therefore able in a special manner to argue with any of the priests. When Mr. Bassett was in Tabreez last spring he baptized him, after giving very satisfactory evidences of a change of heart. His private life is so pure that even his enemies have nothing to testify against him, which is a rare thing among Persians. He has the sympathy and confidence of many of his former followers, and he believes many of them will follow his example. He is indefatigable in his efforts to convince them of the error of their faith, and show them the true faith as contained in the Word of God, and in presenting the wondrous plan of salvation contained in the Gospel through faith in Jesus Christ. He is very bold in proclaiming this Gospel news, and reasons so well that his enemies cannot gainsay him. Such a man can be of incalculable assistance to those who go there to commence a new station. That station should be opened to-day, for who knows how much longer these favourable opportunities will continue?"

—On a recent occasion, Dr. Duff gave the following account of a Convention recently held in Christiania, Norway, at which he himself was present: "Usually every day there were thirty or forty speakers, who were limited to a certain time, as the object was to obtain the feeling of the people from all parts of the country. These meetings were profoundly interesting. The King, happening to be in the city at the time, heard of the meetings, and was so greatly interested that he attended on Thursday last, and remained present for a considerable time, sitting amongst the members as one of themselves. (Applause.) Just as used to be the case in this country, when no one could hold office under Government unless he had taken the sacrament according to the form of the church of England, so in Norway now no one can hold any office whatever under Government who is not a member of the Lutheran Church, and has not taken the sacrament; and if any man holding office, no matter whether the highest or the lowest, were to join any other sect or body, he must at once relinquish his appointment. This was felt to be extremely tyrannical, and on Monday last the question before the meeting for discussion was, Ought this system to be abolished? When it came to a vote, about 400 were for the abolition of the law, and only 20 or 30 for its retention, and these 20 or 30 were old Conservative or Moderate ministers, as might have been expected. Another still more important question came up on the day following, Tuesday. In Norway the subject of confirmation is one of great importance. Between the ages of fifteen and nineteen every young person, male and female, must be examined by the minister of the parish, and must satisfy him as to their knowledge of Christian truth, and then a week after confirmation they must take the sacrament according to the rules of the Lutheran Church. The examination is made by a Moderate minister who does not understand what conversion means, and so the people have begun to feel that all was not right. But they must appear and confirm. They are all national Christians together. If a young person is not confirmed before the age of nineteen he was liable to be put in jail. The question then was, shall this confirmation be continued to parents, children, and guardians as it is now in England? That was discussed for two days, and when it came to a vote, between 400 and 500 voted for the alteration, and only two or three old Moderates for the continuance of the present system. In this way things were progressing. Another burden was that on the subject of marriage. A man must be married in the Church of the State and nowhere else, as if he were a confirmed converted Christian. That question was discussed for a whole day, and the conclusion arrived at was that that system also must be abolished, and that they must introduce a system similar to that in this country. And so they went on with various other matters. They declared that members of a congregation ought to have something at least to say in regard to their own spiritual interests and ecclesiastical affairs generally, and they began by asking that the council should be chosen by members who had been proved to have a scriptural knowledge, and who would promise that they would act conscientiously and according to the faith and doctrine of their confession. They said that they thought it reasonable and right that they should give the State the opportunity of granting them these reasonable reforms, in which case they would continue the established but spiritually free Church of Norway. If the Government granted that, then it was all well, but if they refused they would then say that they had done their best—they had appealed to the State and to the Parliament, and if they refused these reforms, they would have no alternative but to convert themselves into a free protesting Church."

—*Christian Advocate:* "There has been a feeling on the part of the religious community that the present attitude of some of the foremost exponents of natural science is that of opposition to truths which we hold to be sacred. The position taken by Darwin, Huxley, Tyndall, and Spencer, that the creation of animals, including man, is merely a product of certain laws or tendencies impressed upon matter, and a process of evolution by which the lower forms of life are transformed into the higher, is, to say the least of it, obnoxious to the views of the Christian world. It is, however, the invariable law in respect to all controversies where the vital truths of Christianity are concerned, that the opponents fall out among themselves, and hence their devices come to confusion. In the present instance Professor Louis Agassiz, one of the most eminent of the investigators of modern science, a man in every way qualified to rank with, if not above, those we have named, comes out from among them and proclaims himself on the side of a straight forward theistical belief, and in thorough, earnest opposition to the development theory. The course of lectures in which this most important attitude was assumed and defended was delivered before the Museum of Comparative Zoology at Cambridge, and reported for the *New York Tribune.* They have since been reproduced in the cheapest possible form, with abundant illustrations, in a 'Lecture Extra,' which is within the reach of the slenderest purse.

"These lectures recommend themselves by a variety of interesting information concerning animal life, not less than by the evidence they afford of the perfect harmonies that exist between the highest religions and the most profound scientific truths. The concluding sentence of the lecture entitled 'Conscious Mind in Nature' will claim attention from every thoughtful man:—

"'I believe that all these correspondences between the different aspects of animal life are the manifestations of mind acting consciously with intention toward one object, from beginning to end. This view is in accordance with the working of our minds; it is an instinctive recognition of a

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mental power with which our own is akin, manifesting itself in nature. For this reason, more than any other, perhaps, do I hold that this world of ours is not the result of the action of unconscious organic forces, but the work of an intelligent, conscious power.'"

—Remarkable gift to the Scotch Church: Mr. James Baird, of Auchmedden, the Scotch ironmaster, has just paid over to a body of trustees, to be called the Baird Trust, the sum of £500,000, to be applied for religious purposes in connection with the Church of Scotland. After providing for the endowment of the "Baird lectureship" lately founded for the illustration and defence of the vital truths of religion, and for the promotion of Christian knowledge and Christian work, Mr. Baird directs that the trust fund is to be expended "for the support of objects and purposes in connection with the Established Church of Scotland, all of a religious character, and for the aid of institutions having the promotion of such purposes in view, my grand object being to assist in providing the means of meeting, or at least as far as possible promoting the mitigation of spiritual destitution among the population of Scotland through efforts for securing the godly upbringing of the young, the establishing of parochial pastoral work, and the stimulating of ministers and all agencies of the Church of Scotland to sustained devotedness in the work of carrying the gospel to the homes and hearts of all."—*The Christian.*

—Dr. Peterson at the Mildmay Conference: "God uses most those who are most ready to be used—those who oppose the least resistance of self-will and perversity to the action of His mighty power—those who bow most readily and fall in most heartily with His will, as revealed in Scripture. The temper of soul to which we all need to be brought is that into which Saul of Tarsus was brought when, renouncing for ever his own plans and purposes, he asked, from the depth of an obedient spirit, 'Lord what wilt Thou have me to do?' If we had but singleness of purpose, we should never find much difficulty in knowing what is the will of the Lord. Oh, if our eyes were single, would not our whole bodies be full of light? If we were willing to be solely and simply God's *agents*, how God would work in us and by us!

"In these days of marvellous scientific attainments our greatest triumphs are gained by observing and submitting to the laws of nature. We observe the power of steam, we prepare everything to allow that power to work unhindered; we perceive that it is competent, if allowed to act unhindered, to move tremendous weights at extraordinary speed, to propel no end of machinery with unfailing force. We adapt our arrangements so as to secure its aid, and that with the least possible amount of friction and impediment. We gain our ends by falling in with the laws of nature. So we turn to account the sunbeam and the electric current. These things exist, and act according to certain laws; we may neglect them, we may oppose them, but we are in the road to glorious triumphs of mind over matter when we *submit* to them and use them. Oh, what wonderful things could not the Church do if she only *lay along the line of God's workings*, if she allowed the mighty current to flow through her on its wondrous errands of power! When we cease to resist, and yield ourselves to the will of God, we become *good conductors*. The stream of divine energy can make us its channel. But we must be always ready to allow God to work in us and by us, to will and to do of His own good pleasure. Then, and then only, shall we be able to serve Him effectually, and bring glory to His name."

—*Woman's Work* for August; Miss E. J. Whately: "We must bear in mind that God *may* be pleased to lead us into paths which we should do very wrong to choose for ourselves freely. He often trains His servants by contraries, as it were—what good old George Herbert calls 'cross-biassing' them—by giving them work to do which was naturally unsuited to them, and so compelling them to cast themselves more unreservedly on Him. It is so easy to take delight, mingled with some tinge of vain-glory, in doing what we feel we can do well—we are so prone to make an idol of our own work, to 'sacrifice to our net and burn incense to our drag,' that we may often need the humiliation of being thus forcibly reminded of our own nothingness."

—*Popular Science:* "Poets have so long sung of the cold, chaste moon, pallid with weariness of her long watch upon the earth (according to the image used alike by Wordsworth and Shelley), that it seems strange to learn from science that the full-moon is so intensely hot that no creature known to us could long endure contact with her heated surface. Such is the latest news which science has brought us respecting our satellite. The news is not altogether unexpected; in fact, reasoning had shown, long before the fact had been demonstrated, that it must be so. The astronomer knows that the surface of the moon is exposed during the long lunar day, lasting a fortnight of our terrestrial time, to the rays of a sun as powerful as that which gives us our daily heat. Without an atmosphere to temper the sun's heat as ours does—not, indeed, by impeding the passage of the solar rays, but by bearing aloft the cloud-veil which the sun raises from our oceans—the moon's surface must become intensely hot long before the middle of the lunar day.

"Undoubtedly the want of an atmosphere causes the moon's heat to be rapidly radiated away into space. It is our atmosphere which causes a steady heat to prevail on our earth. And at the summits of lofty mountains, where the atmosphere is rare, although the mid-day heat is intense, yet so rapidly does the heat pass away that snow crowns for ever the mountain heights. Yet, although the moon's heat must pass away even more rapidly, this does not prevent the heating of the moon's actual surface, any more than the rarity of the air prevents the Alpine traveller from feeling the action of the sun's direct heat even when the air in shadow is icily cold. Accordingly, Sir John Herschel long since pointed out that the moon's surface must be heated at lunar mid-day—or, rather, at the time of lunar mid-heat, corresponding to about two o'clock in our afternoon—to a degree probably surpassing the heat of boiling water."

We give the above for what it may be worth. We doubt if the moon is altogether without an atmosphere, though it is true perhaps that she has not one that will sustain clouds.

TELEGRAPHIC NEWS.

London, September 4th: Sir George Jessel has been gazetted Master of the Rolls.—France will pay tomorrow the last instalment of the indemnity.—A contract has been concluded for a new Turkish loan of fifteen millions.—The English Roman Catholic pilgrims have arrived at Paray-le-Monial.

Madrid, 5th: The Cortes have adopted a proposal tending towards the re-establishment of military discipline, and maintaining death as the punishment for mutineers. The Salmeron Cabinet has consequently resigned; Señor Castelar is expected to succeed. England retains possession of the vessels *Vittoria* and *Almansa* at Gibraltar. Carlist successes continue in the North.

Rome, 5th: His Holiness the Pope is again indisposed.—Sir Seymour Fitz Gerald addressed an influential meeting at Horsham yesterday.—Telegrams from Spain state that the ministerial crisis at Madrid continues, and that the siege of Carthagena makes but small progress.

Madrid, 8th: Señor Castelar has been elected President of the Cabinet. He proposes to make one great effort to stop the prevailing anarchy, and is calling out 150,000 of the Reserve and arming 500,000 Militia. Generals Serrano, Berger, and Olozaga have arrived at Madrid.—The conflagration at Havanna is supposed to be the act of an incendiary. The loss has been great.

London, 8th: The British Exports for August amount to £22,625,000, being a decrease of £2,000,000 as compared with July. The Imports for the month amount to £29,875,000.—The complete evacuation of France by the Germans will take place on the 16th September.—The payment of the Geneva Award has been completed.

Paris, 9th: The *Pays*, the Bonapartist organ, has declared war against the Royalist party.

The Hague, 9th: The Dutch Indian Budget for 1874 shows a surplus of 36,000,000 of florins, 26,000,000 of which are to be appropriated for carrying on the Acheen war.—The coffee sales are estimated at 750,000 piculs in Holland and 158,000 in Java.

London, 10th: Queen Victoria is going to Hamburg to meet the Crown Princess of Prussia.—Another railway accident has happened near Guilford; three persons have been killed and thirteen injured.—The weather at home is cold and rainy; the price of wheat is advancing.—A Royal warrant assimilates the pay of Colonels of the Line of Cavalry with those of the line of Infantry regiments,—namely, one thousand pounds per annum.—The commander and crew of the yacht *Deerhound* have been sent to Ferrol for trial.—The Russians have imposed a contribution of 300,000 roubles upon the Jumuden Turcomans, and sent a strong body of cavalry, infantry, and artillery to collect the same. Severe fighting ensued, and the Turcomans, who were estimated at 10,000 men, were defeated and lost 800 killed.—General Kaufmann has arrived at Iljalla with reinforcements from Khiva, where the defeat of the Turcomans at Jumuden has produced a great impression.—The Duke Decazes has been gazetted French Ambassador in London.—Mr. Campbell, Conservative, has been elected member for Renfrewshire.—Accident to the Messageries S.S. *Donnai.*

(A Galle telegram states that this steamer [illegible] China, has put back from sea with her engines disabled; she will probably sail again on Saturday morning.

PASSENGERS ARRIVED.

Per P. and O. Str. *Orissa, September 11th:*

From Southampton—Mr. and Mrs. Rattigan and 4 children; Miss Perry; Capt. A. Portman; Capt. H. D. and Mrs. [illegible]; Col. J. Harpur; Mr. C. Carne; Madme Vallitch; Mr. [illegible] Franck; Mr. G. Green; Mr. Birch; Mr. Hunt; Mrs. [illegible]; Mr. and Mrs. Burbidge and 3 children; Miss Higgs; Mr. Richardson; Mr. Benwell; Mr. and Mrs. Middleton; Mr. and Mrs. Bagnall; and Mr. Smith.

From Brindisi.—Col. Thorp; Mr. A. Salmon; Mr. C. Scrutton; Mr. Grant; Mr. C. W. Hawkins; Mr. W. Harrington; and Mr. Chisholm.

From Suez.—The Yarkund Envoy.

From Aden.—Mahomed A. Mushott; Mahomed E. Esha.; and Mr. J. Newson.

PASSENGERS SAILED.

Per P. and O. Str. *Khedive, September 12th:*

For Southampton.—Miss Scott; Capt. and Mrs. Conin[illegible] and two children; Miss Hough; Dr. J. G. Asher; Mrs. W. [illegible] dlebury, two infants and servant; Mrs. Murray, three children and servant; Mr. D. C. Stewart; Mr. Albedhyll; Mr. Rutherford; Mr. W. Ellis; Quarter Master and Mrs W. Hart McHarg, [illegible] infants and servant; Mr. E. M. Whittell; Mr. and Mrs. J. O. Hay; Mr. Thomas Richardson; Mr. G. Griffith; and Mr. Thomas Macdonald.

For Brindisi.—Col. Alex. Carnegy; Mr. A. T. Maclean; Mr. W. L. Randall; Mr. J. H. Aspinwell; Mr. J. Fennessy; Genl. Hough; Mr. H. A. Herbert; Mr. R. Sen; Mr. J. M. McNeill; Mr. L. F. Severin; and Mr. G. W. Bradshaw.

For Venice.—Mr. E. C. Dunn; Mr. and Mrs. O'Leary, child and servant; Rev. W. Stephen; Mr. J. Maxwell; Mr. Irving; Mr. and Mrs. Justinian Watkins; Mr. Tranchell; Capt. Edward; and Mr. J. Gilbert.

For Suez.—Col. Cook and Mr. Willis.

DOMESTIC OCCURRENCES.

(*Charge for insertion, 8 annas.*)

BIRTHS.

PATERSON—Sept. 4th, at Malabar Hill, the wife of J. B. Paterson, Esq., of a son.

BORTHWICK—Sept. 10th, at Byculla, the wife of Mr. Jas. Borthwick, of a son.

MARRIAGES.

HOULDITCH—VALENTINE-HAGART—At Ahmedabad, on the 1st September, H. Houlditch, Esq., the King's Own Borderers, to Frances Farquharson, daughter of the late J. Valentine-Hagart, Esq., of Glendelvine, Perthshire.

BALFOUR—BALFOUR—Sept. 5th, at Galle, Ceylon, by the Rev. J. Shipstow, Mackintosh Balfour, Esq., the King's Own Borderers, to Caroline Louisa, daughter of the late Colonel Sissmore, Bengal Army, and widow of the late Lewis Balfour, Esq.

CATLEY—RODDLE—Sept. 10th, at the Methodist Episcopal Church, Bombay, by the Rev. C. Harding, Mr. George J. Catley, Customs Preventive Service, to Miss Mary Anne Roddle.

DEATHS.

COUTO—Sept. 5th, at Mazagon, Maria Augusta Fonçeca, the dearly-beloved wife of Mr. F. X. Couto.

ANTHONY—September 5th, at Bombay, Benjamin Anthony, Telegraph Master, Government Telegraph Department, aged 33 years.

KING—September 9th, at Kalbadavie, Ann Thomasina, widow of the late Mr. John King of the Secretariat, aged 47 years.

SCHWARZ—September 10th, at Nassick, Maria, infant daughter of the Rev. C. F. Schwarz, C. M. S.

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